976 FRECKLE--teep-khap. Ladakis think that freckles are caused by looking at one's reflection in the unwiped mirror of another person, for this reason, before using another person's looking-glass, a Ladaki will be careful to wipe it thoroughly.

764 [49]FUNERAL--Buddhists in Ladák like to keep a dead body as long as possible, for the purpose of praying over it, and performing other religious ceremonies. For this reason it is considered better that a man should die in winter, when his corpse can be kept for 15 or 16 days, than in summer when the body must be burnt on the third day after death. When a death occurs, intimation is sent to all relatives to come to the funeral. At the time of the funeral "chhang"[1] and "satoo"[2] is provided at the house of the deceased, but the guests are all silent, and pretend to be much affected. They will eat and drink sadly, so long as the corpse is in the house but when it has been removed, they will not eat or drink in that house for a month. At the time of the occurrence of a death, a "hlobon" or "abbot" is sent for, from the nearest monastery; this official reads some religious extracts (this is called phda tap ches) for half an hour or so, while so doing he holds the sacred book (phdalung speycha) in one hand, and with the other hand he takes hold of the pigtail of the deceased, if a male, and of the hair of the deceased, if a female. While reading the funeral service, the Abbot keeps on pulling and jerking the hair of the corpse. If by the time the reading is finished, any blood has come from the nose of the corpse, it is considered a very happy sign, as proving that the spirit (sem soul or SHok or SHrok life) of the deceased has entered into the presence of the Divine Idea (konjok), i.e., has entered paradise (zhing-kham or thoris), and attained nirvana (stongpa ngyid).

793 764

[175] If no blood is to be seen, it is considered a sign that the dead person's spirit is wandering about in space, awaiting re-embodiment. In this case payments have to be made to the Lamas to pray for the wandering spirit.

764 [50] Having completed the reading, the Abbot stands aside, and the "phas-spun" of the deceased come with ropes, and tie the deceased into a squatting position; knees, hands and neck all tied close together. If the corpse has got stiff, the bones are broken, so that the necessary squatting position may be attained.

● 614

[1] [BARLEY BEER--ANALYST] [2] [BASIC BARLEY FOOD--ANALYST]

764 The word "phas-spun" signifies the persons who perform the funeral
614 ceremonies, in so far as these involve the touching of the corpse. The office of "phas-spun" is hereditary and unpaid, a male corpse is attended upon by male "phas-spun" and a female corpse by female "phas-spun". If a stranger comes to a village, where his family has no "phas-spun" it is necessary for him to get some one to agree to undertake the office, a dinner is then given, and the man to whom the feast is given becomes the family and hereditary "phas-spun" of the giver.

It never happens that a "phas-spun" declines to perform his part. If a person dies without any "phas-spun," his corpse is treated as that of an animal; no one will touch it, and no religious ceremonies are performed over it, a rope is tied round it, and it is dragged away and either thrown into the river Indus or buried. But to return to the narrative. When the "phas-spun" numbering from 7 to 9 persons, have tied up the corpse (ro) into the approved attitude, they put it into a cotton cloth bag (rórəs), and then remove it from the room in which it is, and take it to the "Chhodkhang" room (see "Church ") of the house, and put it in a corner of the room, and stretch a shawl or other cloth across the corner, so as to hide the corpse. The Abbot (hlóbon) then comes into the "Chhodkhang" room, sits down just to the left front of the corpse and with his back to it, and other Lámás of lower rank also enter the room and sit facing the "Hlóbon." As soon as the corpse has been put in to the corner by the "phas-spun" these people retire, and none but priests are admitted into the "Chhodkhang," and these remain to pray, and to keep alight 101 brass lamps (chhodmey), and to offer food and drink to the deceased. The "phas-spun" and relatives of the deceased sit in another room. Till the time for the funeral or burning ceremony arrives, Lámás remain day and night in the "Chhodkhang" by day from seven to ten Lámás are probably present, and by night only one or two. The Lámás consult their books to see what is the auspicious time (zhák záng) for the corpse to be removed to the burning ground (turtsa). When the time arrives for removing the corpse, the "phas-spun" and the nearest relative, (i.e., heir) whether male or female enter the Chhodkhang, and the "phas-spun"

764 614 [778] 793

[787]

764
614
793

lift the corpse, and place it upon the chief mourners back, the latter then, bends down leaning upon two sticks carried in the two hands, and aided by the "phas-spun" carries the corpse to the entrance of the house; here it is placed in a square shaped coffin or box (rórGHam) provided by the monastery conducting the funeral. The rórGHam is then carried either by the "phas-spun" or relatives of the deceased, to the burning ground. If the chief mourner is a woman, she does not come to the burning ground, but, after having walked 3 times round the coffin and prostrated herself before it 3 times, she is conducted back to the house.

On the way to the burning ground, the Lámás go in front, praying and playing musical instruments, then follow the relatives, etc., and last of all comes the coffin. The corpse is placed in a sort of oven; the face being put down against the ground; the wood is then lighted and ghee is poured over the corpse by the Lámás.

When the first bone drops from the body, probably after 3 or 4 hours, the funeral ends, though the "phas-spun" remain to complete the burning. The Lámás take the bone back to the "Chhopkhang" of the deceased, and there pound it up, mix a little clay with it, and put it into a mould, which shapes it into a figure or idol (tshatsha). If the deceased was a rich man, this figure is built into a "Chhorten," (see Cenotaph) built for the purpose, and if he was poor man, the figure (tshátshá) is taken and placed in any old "chhorten". On the evening of this day, an open air feast is given to the mourners who then disperse.

[778]

804 [51]FURLONG--The Ladákis do not measure distances as we do, but the Indian word "kós" or "kóso" is generally understood to mean about 1 1/2 to 2 miles. The Tibetan method of measurement is by the "migthoug," which means the distance, up to which a man can be clearly seen with the naked eye. In the clear atmosphere of Ladák, this would mean about 1 1/2 miles. Another method of measurement is by the "tháng" or "plateau". This is of very little use, as the "tháng" may be only a few hundred yards long, or it may be several miles long. For further information, see under "Lineal measure".

7: Francke M-5 (no date) 1904 AJ4 West Tibetans AJ4
Dard AV3

T 864 A. H. Francke—*A language map of West Tibet with notes.* [No. 4.

197 In the Shayog-valley a development from type No. I to type
194 No. IV can be observed which is very similar to that of the Indus valley.

The dialect of Zangskhar is related to type No. I; only the north-western districts show traces of type No. III.

The dialect of Rubshu is of an entirely different character altogether; it is closely related to the Central Tibetan dialects and exhibits the Tibetan tone system in its full development (compare my article on Amundsen's and the native grammarian's tone system in Z. D. M. G., Vol. 57, p. 285.) But the tone system has not yet become quite extinct in the Indus valley, although the bad Tibetan of Indian and Yarkandi traders has done much harm to it.

Conclusion: From the above tables of dialects it becomes evident that the farther we advance towards north-west, down the Indus-valley, the more the pronunciation of the dialects is in agreement with the written
T language; or, in other words, the north-western dialects represent a
D more archaic state of the Tibetan language.
174 *The Dard question of West-Tibet.* Other researches have shown me that the north-western portions of Ladakh, at least as far up as *Saspola* in the Indus-valley, were once peopled by Dard tribes which have been tibetanized only recently. The reasons are: (1) the historical recollections of the people. (2) The Dard names of many *pha-spun*ships. (3) Remnants of the Dard language in those districts. (4) Dard customs in those districts.

Thus it can be shown, for instance, that Khalatse (Khalsi or Khalchi of the maps) used to be a Dard village in ancient times, although now-a-days at first sight it appears to be thoroughly Tibetan.

(1) According to the historical recollections of its present inhabitants Khalatse used to be a Dard colony from Gilgit.

T (2) The *pha-spun*ships. *Pha-spun* means 'father-brothers.' The
D members of a *pha-spun*ship have to burn the dead in their own *pha-*
174 *spun*ship. My explanation of this is the following: In the ancient
614 times the near relatives (father, brothers, etc.) had to bury the dead. All the members of a *pha-spun*ship of the present day go back to one and the same family of ancient times.

The *pha-spun*ships of Khalatse are the following:

(a) Brushalpa: It comprises the following six families: Khrolepa, rGyamthsopa, Sherabpa, Ralupa, Gongmapa, bKrashis baamphelpa.

(b) Pakorapa: It comprises the following nine families: Sabipa sNumpa, Bhandrepa, rKangchagpa, Grong dponpa, Dragchospa, Grambucanpa, Byabapa, rKyallupa.

7: Francke M-5 (no date) 1904 Aj4 West Tibetans Aj4
Dard AV3

T D 174 614

(*c*) **Mi dponpa:** It comprises the following two families: Phanba, Kadcanpa. (The Tingdzinpa-family originated when a younger brother separated himself from the Kadcanpa family.)

(*d*) **Rab blonpa:** It comprises the following three families: bSod rnams phelpa, Bragcanpa, Skamburpa.

Besides those mentioned, there are three families which do not belong to any *pha-spunship*: Mon, Bhedapa and Starapa.

More families do not exist at Khalatse.

As regards the *Brushalpa*, they have taken their name from the village of Brushal near Gilgit, and they know for certain that their forefathers were colonists from Gilgit.

The *Pakorapa* also know that their forefathers once emigrated from the vicinity of Gilgit. Pakor is a Dard word meaning 'meadow.' Compare my Bono-na-songs, No. II.

Thus we see that out of 21 families which are members of *pha-spunships*, 16 trace their origin from the neighbourhood of Gilgit, which has remained Dard to the present day.

Mi dponpa means 'lord of men' and *Rab blonpa* means 'state-minister.' These two *pha-spunships* may go back to the Tibetan conquest of Khalatse, when their forefathers were perhaps the Tibetan lords of the Dard population.

From all this we see that the Dards, the lords of the country before the Tibetan conquest, were only colonists from Gilgit. Whom did they find in the country on their arrival? Did they perhaps find a Mon and Bheda population? All this I cannot solve.

T D 174 197 782 [776]

(3) *Remnant of the Dard language.*—It is most interesting that in one house of the Brushalpa, in the house Gongmapa, a last remnant of the Dard language has survived until the present day. On New Year's day when a new branch of the pencil-cedar is placed on the house-altar, the prayer is rendered in Dardi, because the spirit of the house is supposed to understand this language only. This is the prayer:

Dargyassi di zha nomo hla zhuni
Zhuni bi zha nomo hla zhuni
Sinani bi zha nomo hla zhuni

As a Tibetan translation this is given:

དཔལ་རྒྱས་སི་དི་ཞ་ནོ་མོ་ལྷ་ཞུ་ནི།
ཞུ་ནི་བི་ཞ་ནོ་མོ་ལྷ་ཞུ་ནི།
སི་ནཱ་ནི་བི་ཞ་ནོ་མོ་ལྷ་ཞུ་ནི།།

8½ Calvert G-3 (1904) 1909 AJ4 W. Tibetans AJ4

[P. 49]

NOTES ON CUSTOMS AND BELIEFS IN SPITI.[1]

BY H. CALVERT, I.C.S.

(Communicated by H. A. Rose.)

131

SPITI is a portion of the Kullû Subdivision of the Kângrâ District of the Panjab on the Tibetan border. The following notes were made by Mr. Calvert during a tour in 1904.

I.

Customs connected with the Social Relations.

Betrothal.

584
[556]

Betrothal is usually preceded by verbal inquiries through a relative or friend as to whether the father of the girl is agreeable, who usually takes with him a needle as an emblem of the well-being of the family making the enquiry.[2]

If the girl's father intimates his acceptance of the proposal, the boy's father takes some *chang* (barley brew) and *khâta* (cloth) to him. If the girl's father drinks the *chang*, the betrothal is complete.

187
793

A *lâma* is then consulted as to an auspicious day for the wedding, which may be six months or a year later. The boy's father has already referred to the *lâma* to ascertain if the marriage is likely to be fortunate before he made proposals for the betrothal.

584

If, after betrothal and before marriage, the girl prefers another man, or is married by her parents to another man, the first *fiancé* is given a pony or a sum of money as compensation.

If a young boy be left an orphan, his relatives select a grown-up woman as his wife, to look after him and his property as foster-mother as well as wife. The boy cannot on attaining his majority marry a second wife.

Marriage.

582
[614]

Marriage within the *got* is prohibited, but interchange of sisters is allowed and cousins may marry.

A man may marry a woman of an inferior *got*, but a woman must, if possible, marry a man of superior *got*.

---

[1] In Tibetan, sPiti.

[2] A needle, sent by one relative or friend to another by people who cannot write is a sign of the well-being of the sender.

13: Heber and Heber D-8 (1914-25) 1926 AJ4 W. Tibetans AJ4

868 are real picnics, for *zan* and cooking-pots and wooden cups are all taken, also a little bit of food ready prepared in the pocket to eat when away up the hillside, where many a tale is told, and many a song is sung, echoing across the valley from one [872] rocky perch to another. So the happy days of childhood pass, and in this land of primitive needs it is indeed difficult to get the children together for school. In the winter they get up so late, for fuel is scarce, dung has to be collected, and wood is so expensive, and bed is the warmest place till between 9 and 10 a.m. Summer is still worse, especially for the girls, as they must be off to the hills with the sheep and goats, so cannot be spared, and when they reach their teens plans for marriage are laid.

802 But why learn arithmetic when nature provides such a convenient counting-board as the knuckles. With the thumb as pointer, each finger has three joints, a total of thirty on which 805 calculations can be made. Why measure time in years, when a contract may be worded as poetically and conclusively as follows :—" the bond to last till the crows turn white, and 465 565 the glaciers melt." Where payment is made in kind, wages need not be calculated; thus your fields can be worked by giving 782 the labourer part of the products. Only the gods must not ● 614 be forgotten, for the first few handfuls of corn plucked must 776 be tied to the pillars of the best room, and dedicated to the god of the brotherhood to which any given family belongs. For each family is linked up in such a brotherhood, the members of which are called *pa-spun* (man-brethren). These are originally relations, though outsiders may be sworn-in at a special feast, and all worship at a common altar, presided over by their special deity. This custom is said to be a remnant of the ancient worship before Buddhism came to the country, the gods sometimes having Hindu names. The 778 altar is originally built as a platform of mud and stone, and 782 on it is placed a clay pot, round which a wall is built. Into 792 the pot are placed small offerings, such as grain, coral, pearl,